UNITARIAN MONTHLY

Library of the Pacific Unitarian School for the Ministry Berkeley, California

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 328 (Vol. XXVII.—8) AUGUST, 1930. ONE PENNY.

Illustration by courtesy of *The Inquirer and Christian Life.*

CHURCHGATE STREET CHAPEL, BURY ST. EDMUNDS.

Built 1711, founded 1672.

A fine example of old Meeting House Architecture which no visitors to East-Anglia should miss.

NOW READY.

THE KING WHO WAS THIRSTY

Thirty-four talks to Girl's and Boy's by Bertram Lister, M.A.

Cloth **2/6** (or by post 2/10).

GOD'S WONDER WORLD

by Cora S. Cobb.

A Manual for Religious Instruction in Junior Grades especially for pupils of 9 years old. 335 pages.

Cloth **3/6** (by post 3/10).

THE SOUL OF THE BIBLE

Selections from Old and New Testaments and the Apocrypha arranged as synthetic reading. 532 pages. Handy compact volume, printed on India paper.

5/- (by post 5/3).

The Lindsey Press 5, Essex Street, Strand, London. W.C. 2.

A DIETETIC SHEET ANCHOR.

BENGER'S FOOD has for many years been well described by the Medical Profession as a "Dietetic Sheet Anchor".

Although widely used for Infants and Invalids Benger's Food is really the finest general light diet for anybody. It is easy to assimilate, soothing and fully nourishing. Sample and literature on application to :—

BENGER'S Food

TRADE MARK.

Otter Works, Manchester.

BRANCH OFFICES:

SYDNEY (N.S.W.), 350, George Street.
NEW YORK (U.S.A.), 41-43, Maiden Lane.
CAPE TOWN (S.A.), P.O. Box 573.

THE INQUIRER & CHRISTIAN LIFE

With which is Incorporated The Unitarian Herald
A Journal of Free Religious Fellowship.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10/10 to all parts of the world.
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, bath and breakfast 4s. 6d.; 29s. a week.—Write for bedroom to the Matron.

TORQUAY—HOTEL ARCADIA. Babbacombe Road Wellswood, Torquay. Fine position with sea views Convenient to everywhere. Garden and Garage, **Terms: 2½ Guineas,**

THE UNITARIAN MONTHLY is published by the Manchester District Association of Presbyterian and Unitarian Churches on the Saturday preceding the last Sunday in each month.

Management Committee: Rev. F. Cottier (Chairman); Rev. H. McLachlan, M.A., D.D., E. Whitehead, O. H. Heys, M. H. Winder, B.A. All business and advertisement communications to the Manager, J. H. Watterson, 4, Park Avenue, Levenshulme, Manchester. All literary communications to the Editor, Rev. A. W. Vallance, B.A., 22, Aldred Street, The Crescent, Salford, Lancashire.

Postal Subscriptions: 1 copy 1/6 per annum; 12 copies 11d. per month post free; 25 copies 2/- per month post free; 100 copies 6/-, carriage extra.

Congregations are invited to adopt the Monthly as their local Church or Chapel Magazine with their own Calendar Cover. Matter for local covers should be sent to the printer *ten days* before the Sunday for which the magazines are required (additional notices and corrections can be received up to the first post on the Tuesday before the last Sunday in the month). Information as to cost of local covers to be had from the Manager.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

July is known as the "silent month" in the world of birds, but both July and August might be known as the "talkative month" among humans. These are the conference months, in which enthusiasts for politics, piety, or pacifism (or it may be education or eugenics), are wont to foregather in Summer Schools, conventions, and jamborees to talk over the plans by which they hope to prosper our race.

On the day this magazine is published our Sunday School Teachers will be met together at Manchester College, Oxford, to listen to those who have given thought to Sunday School affairs, and to talk over all sorts of matters concerned with the welfare and training of our boys and girls in a vital religion—which means training in the art of appreciating the wonders of life, lest they might miss the delights it has to offer through failure to develop their talents.

On the last day of the month, the Fellowship of Youth will be encamped in the Derbyshire uplands at Flagg to discuss the problem of leisure. If, as Dean Inge has said, "the soul is dyed by the colour of its leisure thoughts," then the Life is moulded by the scheme of its leisure activities, so that the right use of leisure is one of the most pressing demands of religion.

In our crowded modern days, alleged by the doleful to be so godless, it is a most hopeful sign that each year so many people, including so many young folk, are ready to use their holidays—perhaps only a single week—to meet in conference for talk and thought. The sceptical might sneer that the warm summer days at college or camp generate little but hot air; but we know that talk rightly directed breeds thought, that thinking together breeds enthusiasm, and that enthusiasm brought home from a summer school or conference means a new spirit in the doing of the voluntary work often undertaken simply from a sense of duty, so that it becomes nothing less than a delight.

We hear of "pleasure-loving youth," but the phrase is no reproach except where pleasure is taken selfishly. We hope that youth will become more and more pleasure-loving when they suddenly realise the fun of a summer school — the fun of rediscovering some old truth about life freshly put, the fun of joining in or listening to a hard-fought dispute about the alleged revelations of spiritualism, or the effectiveness of prayer, or of listening to an expert revealing the wonders of the world of birds, plants, or fishes. For this is fun, as well as the meal-time jokes, the rambles and river expeditions, the sing-songs and charades of a present day conference at which young people mean to make profit from their pleasure. "In youth *is* pleasure," and well done the youth who discovers the pleasure of purpose, and does not squander his holiday in summer or his week-ends at any time in a frantic and aimless rush towards any excitement that will easily tickle the senses. Holidays are fun when they are part of our march towards one aim in life — the aim of becoming fit to appreciate art and science, books and sport, and to take others along the same journey. Young Unitarians who learn in this way to find ONE main purpose in life will enjoy themselves in helping their neighbours to enjoy *them*-selves, for enjoyment shared is enjoyment doubled. May the talkative month be a thought-provoking month, and a sport providing month, and a pleasure-giving month withal.

Thought for the Month.

The first act of religion is to *know* what is true of God; the second act is to *express* it in our lives.

—Benjamin Whichcote.

We learn that a memorial fund has been opened to perpetuate the memory of the late Rev. J. Morgan Whiteman, of Gainsborough, by means of a scholarship, and also a special fund to redeem the debt on the new church building erected last year at Mr. Whiteman's instigation. All friends are invited to support the memorial, and to send contributions, which may be earmarked for either the scholarship endowment or the debt redemption to Mr. A. Taylor, 5, Lime Tree Avenue, Gainsborough.

AUTHORS AND COMPOSERS, MSS of all descriptions required by ARTHUR H. STOCKWELL, LTD., Publishers, 29, Ludgate Hill, London, Estd. 1898. Advice and Booklets free.

Why not a Religious Merger ?

BY W. H. JACOBSEN.

No! I candidly admit I am not in love, at least to any extent, with the title. A natural retort would be "then why adopt it?" Well I do so for several reasons, the chief being that at the moment I have no other alternative in my mind.

What I want to express is this; as I see it, there is a tremendous amount of overlapping and quite unnecessary expense attached to a large number of our Churches and Chapels. And because of that, church enterprise is very much crippled. (By the way, I intend to use the term church to cover all places of religious worship.)

I can hardly understand any reasonable minded man taking exception to the statement of overcrowding. But I had better explain that I do not refer to actual attendances of congregations. That is another matter. I call it a case of overcrowding of church buildings, when three or four large places of worship may be seen within a radius of comparatively few yards of each other. The aggregate seating capacity will be about two thousand; the actual Sunday attendance will register an average of two hundred or so at each church.

I do not desire to enter into any contest of figures, nor to receive or suggest certain reasons why on this or that day the attendance was so poor. The fact remains that a tremendous wastage of machinery is going on all the time with respect to church administration. And that this waste is more or less prevalent right throughout the country. Liverpool is no exception. The suburbs of Liverpool tell the same tale.

If anyone will take the trouble to go as far as Norris Green, he will find an attempt to establish a church for the "Reformed Wesleyans," or to put it in a better way, a Wesleyan Reform denomination. Probably the time will not be long distant before at least six to ten different religious movements will be in evidence in Liverpool's most recent suburb.

Now at first glance it might seem almost a healthy symptom to find so much religious activity. Perhaps there is another side to the matter. Perhaps it will become apparent that a certain form of competition is in process—a competition founded, not so much on a distant spiritual basis, but as an open exhibition of denominational jealousy.

Of course, even to discuss the question is a distinctly delicate matter. Is that matter less difficult or delicate when another question, viz.: that of finance, looms largely on the horizon? For it cannot be denied that at the present moment Church finance is a subject of very serious consideration. Too often it is the individual Minister who has to bear the brunt. Is it very surprising that he sometimes wonders if he is a Preacher or a Tax Collector? I know this is putting it in a very crude way. I also know it is stating a plain fact.

It surely cannot be good for the pulpit or the pew to exist under the depressing conditions of a depleted treasury. Much might be said as to the want of responsibility of the average churchgoer in respect of church maintenance. A considers it is B's affair to support church finances. B passes the compliment along to C, and so on throughout the visionary alphabet. The representatives of the respective letters are a little too prone to imagine that the Minister, the man of prayer, has a special faculty to induce the coming of manna. And there may be a certain reluctance not to trespass on the ministerial prerogative. All such reasoning — not perhaps so farcical as it may appear—is exceedingly grateful and comforting to the reasoner.

Now, besides what is commonly called the churchgoer, there are many people who rather pride themselves on an aloofness from any special church or denomination. They learn there is a large demand for hearers from all the churches. The itinerants obey; when it suits them. And it often does suit, when a fine building, a good choir, a brilliant organist, and an eloquent preacher are at their disposal. Warmth and light are to be had for the asking, and joy of all joys, there is only a bag for the collection. So easy, so pleasant, so obliging to be able to purchase all the above luxuries for something rather less than it cost at the cinema, the previous evening.

Under such circumstances, not entirely within the bounds of parody, the financial position of a number of churches is deplorable. It would be grossly unfair to ignore the self-sacrificing efforts of a fair percentage of the regular worshippers, or even to allege that the "droppers in" are void of the principles of Honour. Still the fact remains that the average church seems in a chronic condition of financial embarrassment. And too often it is the Minister who has the questionable privilege of begging for support.

Is it an altogether impertinent suggestion that in many cases it would be well for a merging of denominational consciousness? Surely one strong church would be far better than even half a dozen weak ones! One is of course prepared to be told that principles for which our fathers—or is it grandfathers?—died cannot be lightly surrendered. It sounds very impressive. As a matter of fact, however, the principles concerned have to a large degree become a common basis for several denominations. And besides, it is being seen that an undue emphasis on certain minor points is one of the chief causes of present day severance.

However, this is by no means a theological article, and the plain recital of historical truth can be left to explain itself. Is a merger possible? Is a merger required? Is a merger inevitable? It seems only right and proper to admit that in the case of certain churches a merger would be simply unthinkable. We may regret the fact, but the admission is without question.

No thinking man would at present discuss the probability of the Conservative and Labour Parties entering into a compact of principles. And no thinking man would at present discuss the probability or even the wisdom of certain churches agreeing to belong to a unified order.

On the other hand there are denominations which apparently appear to differ on lines of the most shadowy description. Is it too much to say that the enlightened members of such churches would positively welcome an approach to a complete unity. The present position of a harassed minister, a despairing treasurer, and a pessimistic church committee is not a pleasant one.

Circumstances will sooner or later dictate terms. I suggest that terms might be arranged now to dictate circumstances.

The Book Corner.

My Dear Reader,—

OBERAMMERGAU is a name which has become familiar to us during the past few months on account of the reproduction of the Passion Play in that village. In the Middle Ages religious plays were very common in Bavaria, but most of them came to an end about the time of the Reformation. One of these plays was revived at Oberammergau in 1633, when the people of that village made a vow that if the plague were stayed, they would perform a Passion Play once in every ten years. The vow has been kept for three hundred years; those who have seen the play describe it as a great artistic experience. The full text, in English, is given in—"THE PASSION PLAY AT OBERAMMERGAU" — by Wm. T. Stead—(Ernest Benn 4/6).

In this edition the publishers have revised, and brought up-to-date, Mr. Stead's book. The chapter on—"Oberammergau and its Vow" — helps us to understand how "the stimulus and inspiration of a great idea" has made these wood carvers and peasants world famous. The Passion Play is "drama home made." It was written by the village priest, while the music was composed by the village organist. The costumes have always been designed and made in the village and the performers are village born. In the chapter—"The Story that transformed the World"—we read that the play seeks to bring before the minds of the people—The Carpenter of Nazareth. —"It takes us clear back across the ages to the standpoint of those who saw Jesus the Galilean as a man among men." The book contains much valuable information about the surrounding district, and many delightful illustrations including a full series of photographs of the players of this year's performance.

It is a hopeful sign that many to-day are seeking to be loyal to the spirit of that story which transformed the world and in "THE NEW QUEST"—by Dr. Rufus Jones we read that — "Many have outgrown ancient formulations and become dissatisfied with crystallised institutions and inelastic systems, and are eager for fresh and vital ways of life and thought." Dr. Jones speaks of Peace as a strong and an active thing. It is not something which we merely talk about, but something which we build. Gandhi's method is characterised as the "*yea method*"—it does not deny and destroy, but rather affirms and constructs. These ideas are put forth in a chapter on "Experiments in Heroic Love." Thus the book tells of those who are "seekers"—desiring to be loyal to that spirit of splendid adventure which has ever driven men and women out on "THE NEW QUEST."

"ARCHITECTS OF THE NEW AGE"—by Harold Bellman—(Sampson Low, Marston Co.), is a series of addresses to Brotherhood and Adult Schools. These are short sketches of pioneer souls in England, Austria, America, Italy and Russia. The object of the writer is not to give a detailed history of the lives dealt with, but rather to show the work and influence of great minds upon the times in which they live. and their achievement towards creating a fairer world by abolishing tyrannous customs. Kossuth is spoken of as one who moulded a nation's thought in emancipating Hungary from the domination of the Habsburgs; Mazzini as the spiritual torch-bearer of a great cause; Tolstoy as a friend of the poor. All are shown to be co-workers with God. —"The call is to men of goodwill everywhere to serve under the great Architect of the universe, to be the masons and the builders of the New Age." A book on similar lines. but written expressly for young folk is—"PIONEERS OF PROGRESS" by C.S.S. Higham (Longmans, 2/6). It, too, is a group of short sketches of men and women who have led great movements and influenced the thought of their day—stories of Social History, 1750-1920. It tells of the work of Elizabeth Fry, Shaftesbury, Livingstone. Smeaton, Wilberforce, Florence Nightingale and others. There is a chapter giving the story of the League of Nations, but this is rather a poor

attempt to tell of how men are trying to do away with war, and is scarcely worthy of following the excellent chapters on the Abolition of Slavery, and other cruelties in Mine, Factory and Prison. The book contains many illustrations and is altogether attractive.

"We want to see what youth to-day in other lands has to face, what influences are pounding at the boy and the young man in the home, the workshop, the college and the street. What is he talking about? What is he thinking and discussing? What does he want to be and do? What is happening to him? And what can a group of fellow-youth in Britain do to help? "THE COMMONWEALTH OF YOUTH"—by Basil Mathews is an attempt to answer the above questions. The writer is convinced "that the greatest life on earth is to enjoy comradeship with the youth of all nations in the building of Christian brotherhood." This book is published by the British Y.M.C.A. Press at 2/-.

"You cannot carve rotten wood" says a Chinese proverb, and Harry Emerson Fosdick quotes this in a foreword to his very delightful series of essays entitled — "TWELVE TESTS OF CHARACTER"—(Hodder and Stoughton, 2/6). The subjects are chiefly much discussed topics, but they are presented in an original and vigorous manner and in the words of the author the book is—"an endeavour to stress some fundamental tests of character which our present generation is tempted to forget."

You would enjoy reading a little book entitled —"THE SOULS OF POOR FOLK" — by Alexander Irvine. This story may be regarded as a sequel to that well-known book—"MY LADY OF THE CHIMNEY CORNER"—by the same writer. Alexander Irvine speaks again of his early life in Antrim; of its poverty; of hope and despair; of joy and sorrow. Irish pathos and humour are interwoven in the fabric of the story in which the most charming and lovable character is his mother. We read of nights spent in story telling, when Anna is the central figure, compelling the eager attention of her children and neighbours as they gather round to listen, while Jamie cobbles away at the old boots.

The book is inspiring and refreshing as well as amusing, for there is ever a charm about the Celtic temperament. In the chapter—"Over the Hills and Far Away" the writer is speaking of relative happiness and says: "It isn't what we possess that counts; its the use we make of our possessions and a big use of a few capacities is better than a large number unused."

Yours in the fellowship of books,

ROMOLA.

The Coward.

Out of the murky fog of the November night emerged the figure of a man. In the awful, impenetrable silence which fog suspends over the earth, he was alone. Straining his eyes he was able to perceive the inky blackness of the river below—the river, in whose water he would find forgetfulness! From the bridge on which he stood only a low wall had to be scaled—a tiny leap—a splash—and all would be over. Yet as he peered down into the darkness, a terrible chasm seemed to yawn before him, and irresolute, he paused.

God! Was he such a coward? Coward! How that stigma had pursued him. His mind wandered down through the years and he recalled those incidents, in which he had played a cowar!'s part, and which were seared on his memory.

Before him rose his old School buildings, with himself a trembling new boy on the football field. He had always disliked football! Why had he been chosen to play in this match, Third Form *v.* Fourth Form? He supposed they didn't know he was a poor player, and so he was pushed in because they wanted a full-back. The magnificent thought of achieving something had suddenly gripped him. He *could* run at any rate, and he only disliked the game because of the bruises one might sustain. He would throw his whole being into this match and astonish the spectators.

Then with a sickening dread he had seen the Fourth Form's outside left break away with the ball while the game was well up the field, and down he came speeding towards the Third's goal. The centre forward dashed up to be ready for his pass, and it was now or never to charge that hefty wing! What would the result be? Bruises! And instead of charging with his full weight he had in the middle of his run taken advantage of a patch of muddy ground to slip up and miss his charge—apparently by accident. The wing centred and a goal was scored. His inner self had whispered "Coward!"

When the years had rolled by and he was in the Sixth, he had seen a hulking brute of a fellow tormenting a youngster. His first impulse had been to rush out and protect the younger boy but then he had wavered. "Jones Major is a bully. Supposing he hit me," ran through his mind, and cowering away from the thought of pain, he had deliberately turned down another passage and avoided coming face to face with the affair. Every fibre in his being had vibrated "Coward."

At eighteen he had left school and entered the world of commerce. Surely buried away in this office the call for courage would never come! He made good progress and before long was promoted to the cashier's department. The cashier, an angular-faced, thin-lipped individual, seemed very

pleased with his new clerk, and he was soon entrusted with several responsibilities. Only one event even disturbed the smooth running of his work, and that was the occasional visit of the cashier's friend, a sallow-complexioned man, whom the young man instinctively disliked and whose visits for some unknown reason he feared.

One evening as he was reading a book he suddenly remembered that he had forgotten to lock away some important document. Supposing the chief found it lying on his desk . . . Putting on his coat he rushed towards the office. It was only eight o'clock. The charwoman would still be there. Yes! There was a light in one of the rooms, and the door was ajar. He crept silently in, found the document and locked it safely away. Queer! He could hear voices. Perspiration stood on his brow. If he were discovered! His neglect would be known!

"It will be quite safe! You can just cash the cheque in the usual way and we can easily get away with the money."

The voices had taken shape and become words. Horrified the young man listened. He must tell the chief in the morning. But how explain his own presence in the office? He went hot and then cold. It would be much better to remain silent. Throughout the night he struggled with the problem and finally determined to say nothing.

Some days later the firm discovered that it had been robbed. The cashier had presented an open cheque for a large amount at the bank, but he was so trusted that the cash had been immediately paid over to him. With the money he and his friend had escaped from the country.

As the young man realised the great loss to his chief, remorse overcame him, and again self cried "Coward." He left the town and secured a position in another city.

So had it always been. The Great War had come and by subterfuge and feigned illness he had avoided the fighting line, but those four years when he had lived in constant terror had considerably aged the young man. Most of the long nights he had spent reproaching himself—taunting himself with the word "Coward," but with dawn his excited courage had evaporated and never had he taken the bold plunge.

And now this! Faced with bankruptcy and socially ruined, owing to business failure, he had determined upon suicide. He would end it all. Yet he hadn't the courage to take his own life! The former trouble would have to be met, because it was the lesser of the two evils which confronted him.

From somewhere within him the little straggler Hope rose to the surface. No! He would not meet the difficulty in that spirit. His reeling brain suddenly seemed to clear, and out of all the confusion came the one fact, remarkably lucid, that suicide was the coward's way. Thank God! For the first time he had refused the coward's way—perhaps not for the purest motives at first, but he had been successful and success must come his way again. Yes! He would return to the world, overcome it all, make good, and above all, fight cowardice.

Into the murky fog of the November night—away from the inky blackness of the river— a figure, braced for conflict, strode. *A.W.*

"When Ye Pray."

"Strengthen ye the weak hand, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not, behold your God will come...and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert . . . . and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." *Isaiah* xxxv. 3 ff.

Reading prophecies like this, one might suppose that the men of old looked entirely to the direct action of God to bring a Golden Age for mankind. But though they preached with the utmost conviction "Behold your God will come and save you" it was only after some of the most depressing experiences of disaster that they were tempted to throw over hope in the worth-whileness of human efforts. Their general note was that God would bring the Utopian days when his people had proved themselves ready and therefore they must *first* strengthen their own weak hands and confirm their own feeble knees, and rise up and quit themselves like men before God could or would aid them. "Work out your own salvation" is a message at the heart of all great preaching. Pray for strength and help by all means, but never pray as a substitute for acting. Pray as a *preparation* for action. "One hour spent in doing justice," says an Islamic proverb, "is worth seventy years of prayer,"—but then two minutes spent in praying that you may have enough sense of fair play to deal justly with the man who is wronging you may well be exactly what will make you do justly. If we were still all pessimists and trouble-mongers we should be disgruntled with the Golden Age even if it came with a fanfare of trumpets from heaven.

O Father of love and mercy, whose spirit can only pass into hearts ready to receive it, teach us to prepare the world for the day of thy salvation by creating in us loving and trusting hearts, and strong and splendid desires so that the weak may be upheld, the poor enriched, and the timid encouraged, by a spirit of greater friendship in man to fulfil the desire and command of thy Son Jesus, the herald of the Kingdom of God. Amen.

What we can know about God

BY H. BODELL SMITH.

Study Course (19) in 13 short chapters—one for each week or Sunday in the quarter, for Sunday Class or Weeknight Discussion Circle.

August 3rd—(5) **THE RECOGNITION OF DESIGN.**

From the preceding chapters it is seen that we can know that there is a God who is the First Cause of all things,—the Creator; that we can know Him by what He does, by what He creates; by the wonders of nature; by His method of creation. Any study of the works of God reveals plan, design, purpose, and consequently—thought, mind, the application of necessary means to attain certain ends.

The Design Argument of Paley in his "Natural Theology" has been said to be discredited by the Problem of Evil. But that may be due to a misunderstanding of what is considered to be evil. That there is plan in the constitution of living things cannot be denied if our human faculties of thought and judgment are at all to be trusted. If we look at the construction of a simple daisy of the field we must see that it is made upon a definite plan indicating purpose. The design surely indicates a Designer. The human hand—how wonderful in its adaptation of almost numberless uses and powers, from the lightest and most delicate touch of the artist to the strong grip of the smith at the forge. That marvellous instrument the human heart working for a hundred years in some instances, without cessation, pumping and impelling the blood, making it circulate through every part of the body—planned and designed for this work, with its valves and muscles and nerves, for that rythmic beat and ebb and flow keeping the body alive. See the construction of the wing of a bird so perfectly designed for its purpose; the eye of man with its telescopic and microscopic powers; the very atmosphere we breathe made to serve many uses,—distributing the light, propagating sound, purifies the blood in the animals, strengthens the juices in the plant, and its transparency opens to us the glories of the midnight heavens,—its various operations designed for what it does. What can be more marvellous than the nervous system of the human body with its network of telegraphic threads through all parts and extremities from and to the brain, controlling all movements and producing the five senses of touch, taste, smell, hearing and sight. A greater mind than that of man could alone be equal to that contrivance.

From such evidences we know much of what God is, something of His vast intelligence, His wisdom which knows no bounds. It is true as the hymn declares:

God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works His sovereign will.

And another poetically asserts.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun from day to day,
Doth his Creator's power display,
And publishes to every land,
The work of an almighty hand.

Thus is it that all things tell us something about God. From everything we see we can know what He has done or is doing. From what we see of His plans and designs we can know much of what God is.

August 10th—(6) **NATURAL LAW AND ORDER.**

What can we know of the Creator's way of doing His work? Do we not see that it is by keeping to unchangeable rules of right and truth? Is it a fact as some believe that He works miracles, by departure from and interference with His regular and customary ways? Jesus denies it by saying that: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit"; he also asks: "Do men gather grapes of thorns, or figs of thistles?" St. Paul declares that "Whatsoever a man soweth, that shall he also reap." Here then is the recognition of the invariableness of what is called Natural Law. Is there any human experience to show that any man can escape the consequence of his deeds? Can he by any substitutionary atonement of suffering made for him by another, be set free from the natural consequences of his own sin? The Epistle of St. James asserts that with God there "can be no variation, neither shadow cast by turning," meaning that He is unchangeable in His ways. The prophet Malachi represents God saying "I am the Lord, I change not."

Unchangeable law and order are the conditions of safety and security. What universal chaos there would be if there were any departure from the principle of control by which all the stars and planets are held together in the regularity of their movements. When the same thing happens over and over again in the same circumstances it is called a law of Nature, and laws of Nature must be general and universal. There is nothing outside the reign of law and order. All things are related to each other. Everything is within the range of cause and consequence. There is the reign of Natural law over all material things and equally so in all things spiritual. Henry Drummond in proclaiming "Natural Law in the Spiritual World" was just asserting the truth that things of the spirit—the workings of mind, the acts of moral conduct, the emotions and the will, the yearnings and affections of the human spirit, are all under the domain of law—of cause and consequence. This fact does away with the old notion of supernaturalism, of miracle in the sense of violation of law, and makes everything as part of the universal order.

The domain of law indicates a Law-Giver, a Mind and Will that govern and regulate throughout all life. We know something of God therefore by the uniformity and regularity of His ways. This gives us a sense of security and a sure ground of faith. We know that the night must always be succeeded by the light of day, that to-morrow is sure to dawn; that the doing of what is right and true makes unity, order, safety, happiness and joy. Because of this universality of law and order in the Divine Government we know that the right will always come uppermost, that truth must ultimately prevail, that all evil defeats and exhausts itself, and that God is a sure reliance in whom we can trust and safely depend.

August 17th.—(7) **THE CONSTITUTION OF MAN.**

If, as Alexander Pope says, "The proper study of mankind is man," and that it is presumption, to study how to know God, it is very certain that the more we truly know what man is, the more do we learn what God is. The query: What is man? has received all sorts of answers. Shakespeare's familiar words are not an over-statement: "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!" And the Psalmist asks: "What is man, that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him but little lower than God"; and describes him again as "fearfully and wonderfully made."

These last words concern us most for the purpose of this paper. He is "wonderfully made." That may be a reference only to his physical frame. But man is more than that. He is both body and mind. The body itself is a marvellous organism. It has many members all dependent upon each other. Their perfect working makes one grand unity. As one whole and in all its parts it is the instrument of the mind and will of man. As an instrument it is a means and not an end in itself. All its uses are for purposes subservient to spiritual ends. The body is not man himself. It is but his fleshly dwelling, his "earthly house," and therefore that which belongs to him for his uses in this material world. In that sense it is his own box of tools for handling, seeing, hearing, moving, and for making things, and as a means of expressing and satisfying his feelings and desires.

Man is more even than body and mind. He is a spirit clothed in fleshly form; a spirit made out of the divine spirit of the Creator, therefore the same in kind possessing the divine nature with its own powers and possibilities awaiting development by the discipline of experience. There is consequently a divinity in man "that shapes our ends rough-hew them how we will." From the constitution of man we can know much about God because we know what God is by what He does, and therefore by what He has done in making man. The most perfect men and women, the grandest and noblest human beings, indicate to some extent what God is. The Creator is not less than that which He creates, but greater, which means that He is not only as good, as perfect as the most perfect specimens of mankind, but infinitely more so.

An aged woman of more than fourscore years was in talk with her grandson, a young man from college and suddenly exclaimed—"Do you think I shall be saved?" She had held the belief in the orthodox doctrine of hell-fire, and was yet worrying in uncertainty about her fate after death. "Saved! why of course you will be saved" was the answer she received.—"Why, could *you* hold a little child to burn in a fire even for a moment?" "Of course I couldn't," said she,—"I could not be so cruel." Then the young man said: "Well, grandmother, you may be certain of this, that if God is only as good as you are, you will be saved all right." Thus we know that God is good and that He cannot be cruel.

August 24th—(8) **THE MIND OF MAN.**

Man is a spiritual being, and his powers of mind and spirit give us some knowledge of God. The intellect, including the faculty of imagination, is a wonderful creative agency. Man creates in the making of the variety of things he produces. By his thought, imaginings, contrivance and design, in the making of the simplest things and the most complex, from a spade with which to dig the ground, to the building of a house, the construction of a loom or a printing machine, or a locomotive engine, or a steamship, he is engaged in moving materials from one relation or position to another in accord with his design or the order of his thought. It is the same in his creation of a community and the organising of public government, he regulates the movements and relationships of individuals and families, and communities to each other, so that they may act and work in an orderly and harmonious manner for the unity and welfare of the whole.

This power of mind makes him a creator. Under the direction of his mind and will he uses the physical energy and instrumentalities of his body in the development and realisation of his designs. Everything he creates is the outward embodiment of his thought. All his contrivances are his thought forms. A grand cathedral first existed in the mind of the architect, who then expressed his idea of it by drawing his design on paper, from which the builder is instructed in what fashion it has to be erected, and when the building of it is completed it stands as the outward form of the architect's thought.

This action of man's mind enables us to know something of the mind of God whose creations are the outword forms of His divine thought whether it be a simple daisy of the field, or the machinery of the human body, or this planet of earth on which we live, or the whole universe of solar and planetary systems in all their vast immensity. A little flower "dropped in the street,"—to quote Whitman, is a letter from God telling us something of His Mind, and every part of the universe is a portion of the Divine Bible written by the Creator informing us what He is. With eyes to see and minds to read and understand what we see of the Creator's work, we can know much about Him, much of His truth, His almighty power, His wonderful and orderly meanner of working, His marvellous designs, His love of the beautiful. Thus with his mind can man know and think the thoughts of God and enter into and co-operate in the working out of the Divine purposes as God's fellow-worker. And thus do we know much of the Divine Nature and that all human beings are partakers of it—sharing it with the possibility of becoming God-like in character and increasing in the Divine perfection.

August 31st—(9) **THE MORAL LAW.**

The moral law is the order and unity of right relationship as exemplified in the divine order in which all the planetary systems are held together in true relationship to each other. In the organisation of all living bodies with all their parts and members in right conjunction together, the righteousness of the Creator is seen. And His design for human beings in their contacts with their fellows in domestic and communal life, is that of right relationship. This sense of right is inherent in man. It is part of the divine nature which he inherits. It is manifested in what we know as conscience.

Conscience is an infallible monitor. This is denied by some who misunderstand its proper function. It is not a judge which decides what is right and what is not right, for that is what the mind does, and of course the mind judges according to knowledge and by such evidence as it is acquainted with. An ill-informed judgment decides differently from that which is better informed. False ideas lead to a wrong judgment as with the Tudor Queen Mary in burning Protestants at the Stake, and as with Abraham when he thought of making an offering of his son Isaac as a burning sacrifice to his Deity. But though human beings are various in their judgments as to what is right, conscience never varies, but it always says the same thing which may be expressed in these words: *Whatever you believe it is right to do, that you know you ought to do.* Conscience is not responsible for judging what is right, but only for holding *to what we believe to be right.* All human judgments are educated by knowledge and experience and they inevitably differ according as they are imperfectly or better informed.

Loyalty to the ideal of righteousness is the moral law. The fact that this moral sense is born in us all, as part of the nature God has given us, indicates that man is constituted for righteousness, and that it is God's law, the principle on which He acts. By this we know that God is righteous—or or just in all His ways. "Seek ye first the kingdom of God and His righteousness and all these things will be added unto you," is an injunction of this moral law. When all men seek first, before everything else, to do what is right to everybody, then all will be well-informed, and equal justice will be secured to all. The Golden Rule is another way of expressing it. Love thy neighbour as thyself,—is the same. These ideals are in the nature of all mankind. Where did they come from? Surely from the Creator. He has constituted us for that loyalty to what is right. By that we know more of His nature. So far as all mankind is obedient to that ideal will there be peace and goodwill everywhere—the unity of the human race, and all human beings will thus be in unity with God.

What can we know about Jesus Christ?

By E. E. WRIGLEY, B.A.

Jesus Christ took the existence of God for granted. Atheism was not a problem with which he had to deal, for nearly everyone in the circle to which he preached believed in God, and his problem was not to convince them of God's existence, but to get them to understand and accept his conviction, his belief about God as Father.

In the modern world however, many people do doubt the existence of God—not a very large proportion perhaps, but still a number. And the interesting thing to-day is this, that many folk doubt the existence of Jesus himself. They say there was no such person. I know one such man who says that Christ is one of the mystery-Gods of antiquity, presumably like Mithras or Osiris; and if there were any human person, Jesus of Nazareth, which he doubts, then we know very little about him. The Christ whom the Christians worship, he says, is merely an idealised figure in whom are placed the virtues which at the moment we admire.

There are many able men who hold this view—men like J. M. Robertson, at one time a Liberal Member of Parliament; Prof. Arthur Drews, of the United States, who published a book in 1916 called "The Christ-Myth" in which he says "Jesus was the product of the religious, social soul—purely the product of the creative imagination of Paul."

At first such views seem either very strange, or very shocking, or both. Why, and on what ground, are they held? The explanation is that the Epistles of St. Paul are the earliest books we have in the New Testament, the gospels were written long after the death of Jesus—the first to appear, St. Mark's, was probably not written before the year 65 at the earliest, that is more than thirty years after the crucifixion. In St. Paul's epistles there is very little reference to a man Jesus. There are plenty of references to some sort of semi-angelic not quite human figure called Christ. This Christ is the Lord over death who shall come leaping out of the heavens to establish a sudden new kingdom. If St. Paul knew anything about a son of a carpenter of Nazareth who preached and taught, then he does not seem to have been very greatly interested in the human story, and it is the death rather than the life which seemed to have significance for him.

The Christ he talks about has great similarity in some respects with the other mythical figures like Mithras, originally the Persian sun-god, who occupied the attention and absorbed the interest of the world in which Paul lived.

Then in the gospels themselves there seem to be conflicting pictures of the story of Jesus—and obviously very little is known of his birth or boyhood. The stories as given in St. Luke and St. Matthew of what happened after his body was buried vary very considerably—as much as do the stories about his birth. At one point in the story Jesus seems to be a young man who would have nothing to do with signs and miracles; at another he seems to be expecting an amazing miracle soon to happen. Frequently he urges his followers not to use violence, and once he himself drives men and animals out of the temple, apparently with a whip. At one time he says "Love your enemies," at another he calls the Pharisees (his own enemies) "whited sepulchres and the offspring of vipers" —and hypocrites.

There is truth in all this, and yet I do not myself doubt the existence of Jesus, nor do I feel that it is impossible to get a very real picture of a very vivid personality from the gospel stories. There may be doubts as to the reality of some parts of the picture, there may be uncertainties as to what exactly Jesus was expecting—yet there is sufficient left to give a fine picture, sufficient to make me believe that there is at the back of these records a personality of outstanding beauty, depth, and power. I cannot possibly conceive that most of these parables and recorded incidents *could* have been collected by odd writers, unless they had been told or lived by some great human figure of amazingly rich personality.

I believe it was Theodore Parker who said in effect, "And supposing Jesus never lived, you have still the parables and sayings which are a sufficient guide to the true life—whether Jesus lived or not." There is truth in that view, yet it does make a difference if we believe that Jesus actually lived for it is a great source of inspiration if we can believe not only in the teachings but also that a man was big enough and grand enough to live out the teachings.

Nothing should blind us to the wonderful beauty and power of the teaching. Even the stories that probably have no historical basis, like the miraculous stories of Christ's birth, are often full of great beauty and poetic truth. How true for instance is that story of wise men bringing their gifts to the newly born babe. Is not every babe a child of God, and do we not bring to him our treasures? "The treasures of all the wisdom, learning, and experience of the East and West, of heaven and earth, are laid at his feet." This has been the experience of the race for thousands of years. Again we need not take the story of the temptation of Jesus literally in order to appreciate how true it is essentially not only of him, but of all of us. "We too are tempted to bow down at Satan's feet if only we may obtain the government of the world. We too are tempted to the ill use of noble powers, to the following of the low mean,

and sensual, instead of that which is highest and greatest. Jesus had his mount of transfiguration. So have we."

Looming through the tough facts of life, through its apparent failures and defeats we have seen a vision of assured success and a noble purpose. "So have we shared in the blessedness of the transfigured life." Maybe too we have had our Gethsemane to which we have carried our cross of shame. Have we not also prayed, perhaps, "Father, let this cup pass from me"? And perhaps we have found it needful to drink the cup, the Father giving us the strength we need. To us also there may come, if we are true, "the glorious resurrection from the grave of defeat." "The stirrings of immortality lift up the soul and the heavens are opened, and we ascend to the power and position that belong to the sons of God."

If we are wise then we shall treasure the memory of this man Jesus, and we shall read the story of the gospels, for in spite of its difficulties we shall find therein portrayed the deepest experiences of the soul on its journey to the heavenly city.

National Unitarian & Free Christian Temperance Association

A PLEA FOR MORE BANDS OF HOPE AMONG US.

Coming first on the list of the Whit-week meetings, before most of the provincial visitors had arrived, the annual meeting was held at Essex Hall on Tuesday morning, with Miss Mary Francis (President), in the chair. The attendance was not a large one and was not indicative of the interest of our community in the temperance question, although, as the committee's report states, this is by no means what it ought to be.

The Secretary formally submitted the committee's report and the Treasurer the statement of Accounts. Miss M. Francis, in proposing the adoption, said that she was amazed at the energy with which the committee pursued their labours; but she was convinced of the importance of the work, particularly amongst the young.

The Rev. E. A. Smith seconded the report with appreciation of the work which was being done and re-iterated the established scientific facts that alcoholic drinks did not do the things they were commonly supposed to do but were harmful even when taken in moderation.

Mr. Fred Maddison, in proposing the election of officers and committee, said that he did not think people would be converted by scientific facts. He wanted total abstinence taught as a moral duty. He was sorry that so few of our churches had Bands of Hope, and he hoped that the Association would take steps to revive Bands of Hope in our churches.

Mr. E. F. Cowlin seconded the resolution, pointing out that our people did not realise the great amount of work still to be done and urging greater temperance publicity.

Mr. Chancellor deplored the lack of interest among our churches in this great problem, and, as chairman of an inter-denominational temperance committee, he pleaded for greater support from our ministers and others so that we could pull our weight with other denominations.

The Committee of the Association is co-operating with a special Temperance Committee which is organising celebrations in connection with the centenary of the Seven Men of Preston, in 1932.

OUR MINISTERS.

The Rev. Gordon Cooper, M.A., is retiring from Mansford Street Mission, Bethnal Green, on September 30th, and his assistant, Rev. H. S. Carter, M.A., has been appointed to succeed him.

The Rev. E. I. Fripp, B.A., has been elected a William Noble Fellow in Literary Research at Liverpool University for one year.

The Rev. Henry Hall, of Trowbridge, has accepted an invitation to Coseley as from October.

The Rev. Thomas Munn has preached farewell sermons at Scarborough and received a presentation from the congregation.

The Rev. and Mrs. W. B. Matthews were presented with a silver hot-water jug and a mahogany bureau by members of the Sidmouth Chapel at a farewell meeting.

The Rev. H. Bodell Smith (founder of the *Unitarian Monthly*) has been voted an annual honorarium of £25 from the Yates Fund, for services to Truth, Literature and Benevolence.

DEATHS.

June 21st, Rev. Eustace Thompson, Cairncastle, the result of an accident; 22nd, Rose Norton, Eastbourne, 84; 23rd, Annie Isaacs, Bournemouth, 84; July 1st, Elizabeth E. Gimson, Leicester, 77; 7th, Major A. J. L. Dyer, Broadstone, Dorset.

OUR LAYFOLK.

Mr. Philip Burke, organist of our Peckham Church, has composed a cantata "The Shulamite," which was performed in the Church recently, conducted by Mr. Sidney Hunt. The words were arranged from the Song of Songs by the Rev. M. C. Ratter.

Mr. John Hellings, verger of Essex Church, Kensington, has reached the age of 93, but he is no longer able to attend church, in which he takes a keen interest.

Mr. S. T. Rodger, of Islington, has been presented with a writing desk in acknowledgment of his eleven years services to the church as secretary.

Dr. E. W. Smith, son of the Rev. H. Bodell Smith represented our denomination in the King's Birthday Honours list, receiving the C.B.E.

The greatest of all heresies is that things will be better if only they are different. If you cannot put up with the things that are—or when fate hits most unfairly—if you cannot put up a good fight against the things that are—it is no use asking for a different bed or a more chivalrous enemy. Nor is life made any better by the multiplication of experience, or wisdom bought more easily.

—*Anon.*

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

WHAT FLOWER IS THIS?

It smells as sweet as richest scent,
I could not do without it;
It is my own, my favourite,
Though other folks may doubt it;
In shape it is just like a cross,
It curves and twines and graces,
'Tis prettier far than dainty miss
In all her bands and laces.

—*Agnes M. Beazley*

"JOAN'S TWO HOLIDAYS."

Only six more days to her birthday! Joan was quite excited—because Auntie Mary had invited her to spend her holidays at "Cliff House," Weston-on-Sea. Auntie Mary had also promised Joan a party on her seventh birthday. Now Joan lived in a little inward town called Leighton, and as she had never been to the sea-shore, she was delighted with the idea of building castles with her cousins, Mary, Jack and Bunty.

Two days before the eventful day—a telegram came: "Auntie Mary ill; please postpone visit; children gone Auntie Ethel's."

Poor Joan! How disappointed she was! She had been counting the hours when she and mother would be in the train—racing to Westcliff—and the beautiful golden sands. Can you wonder that that night little Joan sobbed herself to sleep?

In the morning, Mrs. Brown from next door came in and said she was going to pay a visit to some of her friends who owned a bungalow on the River Dee. Catching sight of Joan's sad face, she asked, "What's the matter, dear?" When she heard of Auntie Mary's illness, she thought for a moment, and then said, "Joan, would you like to come with me?'

Joan's face brightened instantly; and Mother was very pleased, because, she exclaimed, "Joan will have a lovely time and I shall be able to go and nurse Auntie Mary."

Without more ado they set off by bus, and after riding for about an hour, past fields and meadows, our travellers arrived at the bungalow.

Joan was delighted with all she saw, and laughed at the tiny bunks placed one at top of the other, where she was told she was going to sleep. "Oh no! We never fall out," said Jill (who was also seven) and who, together with her brother Tom, had made friends with Joan at once.

During the days that followed Joan had a lovely time. When Tom gave Joan her first fishing lesson there was a great deal of laughter—because Joan couldn't sit still, she wanted to run about. Next day they picnicked in the woods nearby, and gathered some lovely wild flowers.

Another day, taking their lunch with them, they went to the hayfield, and played hide and seek amongst the hay-cocks. The fun had been so fast and furious that the hay was scattered about.

"Tom," exclaimed Joan, "look, here comes the farmer!"

"He looks savage, too," muttered Tom.

"Hey!—You young villains—what d'you mean by knocking all t'hay about, eh?" stormed the farmer.

Joan and Jill looked scared, but Tom, catching an amused gleam in his eye, said: "Sorry, Sir, we'll build it up again."

And then the farmer laughed—And the fun they had, loading the cart.

All too soon the days slipped away, and Mrs. Brown and Joan had to go back home.

But what a surprise Mother has!

She tells Joan Auntie Mary is now better, and Mother and Joan are going to spend a few days with Mary, Jack and Bunty.

How excited Joan becomes when she catches her first glimpse of the sea, and the golden sands!

After tea, Joan races down to the shore, and Jack shows her how to build a sand-mummy.

The next day the children went paddling, and Mary and Bunty took Joan to collect shells.

Although only five years old, Bunty was the best hunter and took home some lovely shells.

Then another day, they had *a donkey race, and how Joan laughed, as with hair streaming in the breeze, she steered her donkey to victory*—the "prize" being—ice cream!

But the greatest surprise of all was, on returning home the children found the tea-table groaning under the weight of delicious things to eat—and in the centre—a big birthday cake with "Joan" written on it—which Auntie had made herself.

So Joan had a lovely birthday party after all, and it was a very pleased little girl who received gifts of a school satchel, box of paints, a pencil box, a link of beads, and—a lovely story book.

AUNTIE LEA.

Wherever and whenever men are endeavouring to *make money hastily* and to avoid the labour which Providence has appointed to be the only source of honourable profit;—and also wherever and whenever they permit themselves to *spend it luxuriously*, without reflecting how far they are misguiding the labour of others;—there and then in either case, they are literally and infallibly causing, for their own benefit or their own pleasure, a certain annual number of human deaths; therefore the choice given to every man born into this world is, simply, whether he will be a labourer, or an assassin; and whosoever has not his hand on the Stilt of the plough, has it on the Hilt of the dagger.

—*John Ruskin.*

The Fellowship of Youth in Camp.

(From a Correspondent).

The Fellowship of Youth, which is a collection of young people with tendencies to a Unitarian outlook on life, is anxious to study some of our more important problems of life. To quote from its constitution: "It aims at quickening the religious spirit, at stimulating religious inquiry and thought, and bringing the result of such inquiry and thought to bear upon the social, political, economic, and international questions of the day." As a practical outcome the Fellowship tries to do some direct work in the world.

To this end was a camp held at Flagg, near Buxton, in Whitweek. It had a twofold purpose; to let members of the F.O.Y. have a cheap holiday in the open air and see some of the beauties of Derbyshire; and to bring a little sunshine into the lives of a few poor children from the crowded neighbourhood of Collyhurst, Manchester. About 50 members were camped at one time or another during the week, and 18 Collyhurst school children. The two camps were run together, and members volunteered to look after the kiddies, taking half-day turns on duty. The children who slept in a hut put up by the Fellowship for the purpose spent their time in playing in the fields and in rambles, and they also had two trips, one to a local fair, and one to Pool's Cavern, Buxton. It can be safely said that they returned to Manchester healthier and browner after their holiday.

Much of the time at camp is always spent in preparing meals and washing up after them. In these occupations and in looking after the children the F.O.Y. members passed most of their time. But they had some good walks together through such beauty spots as Lathkyl Dale, Monsale Dale and Dovedale; and one day a party walked over to Great Hucklow. There were two cricket matches, one against Flagg Village, and another against Pommeroy, a local team. On both occasions, despite the gallant efforts of the girls, the matches were lost, although both were well-contested games.

Evening always included a sing-song to end the day, and on the Sunday a Camp Fire service was held.

In this way the F.O.Y. spent its Whitweek holiday, and a wonderful time it was. It is the first time that "The Green," the site given to the Fellowship for camps and conferences, has been used for a large camp, and it proved very successful. Great hopes are held for its development in connection with the little Unitarian Chapel in the village, a building which has been disused for ten years, and rapidly falling into decay. There are plans to repair it and use it for regular services once more. This, however, is still for future realisation and money is needed before a start can be made. —*M.H.W.*

Ten Commandments of Church Membesrhip.

1. Thou shalt attend the Church service every Sunday once, or twice if possible.
2. Thou shalt be there five minutes before service begins.
3. Thou shalt help to fill the seats nearest to the preacher.
4. Thou shalt cultivate religious fellowship by being sociable before leaving the Church, speaking a cheery word to others, and giving a friendly handshake.
5. Thou shalt consider thyself as a pillar of the Church without which support, it might not stand.
6. Thou shalt be there for what thou canst give, as well as for the good thou canst get.
7. Thou shalt not let friendly fellowship with other members be broken, by harbouring ill feeling.
8. Thou shalt strive to bring others to thy Church.
9. Thou shalt ignore class distinctions and care for each as members of God's family.
10. Thou shalt do thy part for thy Church faithfully to the best of thine ability, by example in conduct and character.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

Recent Events.

CEFN-COED had large congregations on June 22nd when Dr. and Mrs. Gow visited the church, Mrs. Gow addressing the scholars in the morning on "Overcoming Difficulties" at a service conducted by four of the young men. Dr. Gow preached in the afternoon and evening.

CHESTER Sunday School won the trophy in an all-round display at the Chester Children's Festival, and thus have the right of choosing next year's May Queen. Their winning tableau illustrated two episodes in the career of Joan of Arc.

CHOWBENT enjoyed a visit by Dr. N. F. Capek, of Praha, on June 29th. In the afternoon Mrs. Capek gave an address to the members of the Men's and Women's Leagues on the history and present conditions of Czecho-Slovakia.

DITCHLING chapel which has been renovated with the addition of oak panelling to its walls, was re-opened for its 232nd anniversary on July 5th. A blue silk Bible cushion and markers have been presented by the Lewes congregation. The services were conducted by Mr. R. W. Sorenson, M.P., of Walthamstow.

GREAT HUCKLOW was visited by the President of the General Assembly, Mrs. Martineau, and a crowd of friends, for the laying of foundation stones of the Florence Nightingale Men's Memorial Home on June 21st. Stones were laid by Mrs. Martineau, the Rev. Charles Peach (President of the Sunday School Association and secretary of the Homes Committee of the Northern Sunday School Federation), Mr. Harold Greenwood on behalf of ex-Servicemen, Mr. C. Sydney Jones, ex-High Sheriff of Lancashire, Mr. J. T. Bibby, and Mr. T. Fletcher Robinson, J.P. The boys who were on holiday at the Holiday Home formed a choir to lead the singing at the ceremony, and tea was provided for the visitors afterwards at the Holiday Home.

HULL celebrated its 258th anniversary on June 29th by organising a combined service for members of the church and all its institutions in the afternoon, and an inspiring hour of worship resulted. At the annual meeting an address was given by the Rev. W. W. Mold, a United Methodist minister.

LONDON SUNDAY SCHOOLS presented a Pageant of Sunday School History on June 21st, to commemorate the third Jubilee of the founding of Sunday Schools in Gloucester by Robert Raikes. Under the direction of Mrs. Herbert Gimson, nine scenes were given by the schools from Bethnal Green, Peckham, Hackney, Bell Street, Leytonstone, Newington Green, Islington, and Essex Church (Kensington). These depicted the past history of the Sunday School Movement, and were followed by three scenes to show the Sunday School work of to-day, given by Stratford, Dingley Place, Forest Gate and Stepney, Brixton, and Stamford Street. Finally Essex Church depicted the Sunday School of the Future—the scene being set in Kensington Gardens.

LONDON.—Hampstead held a Sale of Work on July 4th and 5th to improve the heating and lighting of Rosslyn Hill Chapel. £590 was realised. Successful Flower Services were held at Kilburn on June 22nd.

MANCHESTER.—Oldham Road and Willert Street School held their Flower Festival and Procession on July 6th, headed by the Scout Troop with their band, and with the Girl Guides and Brownies bringing up the rear. The Flower Service was conducted by the Rev. J. Morley Mills, and in the evening the annual Fellowship Service was held at Oldham Road, conducted by the Rev. Herbert Barnes, of Newcastle.

NANTWICH had a visit from Mr. J. W. Bowen, M.P., on July 6th to give a special sermon on "The Next War," which, said the preacher, must be not a war fought with guns, but a war to end war fought by civilians with spiritual weapons. Disarmament, he said, is impossible so long as people believe that preparation for war is necessary. It is this belief which has to be fought.

NEWCHURCH.—Members of School and Church to the number of 189 went by special train to Ansdell on June 21st, instead of the usual annual field day. The Ansdell friends very kindly provided a splendid tea and everybody had a good time.

SWANSEA enjoyed a visit from Dr. Capek on June 29th, when crowded congregations listened to his story of the Free Religious Movement in Praha. Loud speakers fixed outside the church enabled those who could not get in to hear his address. The following Sunday Dr. Preston Bradley, of Chicago, preached to similar congregations, taking "Anglo-American Friendship" as his evening subject.

MANCHESTER COLLEGE, OXFORD.—At the end of session Valedictory Service conducted by Dr. Cyril Flower, Dr. L. P. Jacks gave the farewell address to five students, two of whom have taken the ministerial course, Mr. E. S. Price, B.A., who is going to Harvard as Hibbert Scholar, and Mr. T. Brett Davies, who is appointed minister at Pudsey, two others are returning to America after one year's course at the college, and Mr. R. D. Peggs has been taking the Education Students' Course. The college organ is now being rebuilt with three manuals and pneumatic action at the expense of Mrs. Estlin Carpenter, whose mother, Mrs. George Buckton, was the donor of the original organ. The rebuilt organ will be dedicated to the memory of Dr. Estlin Carpenter.

UNITARIAN COLLEGE, MANCHESTER.—The 76th Session closed on July 1st with the usual public examination of students. The Valedictory Service was conducted in Cross Street Chapel by the Rev. John Ballantyne, M.A., who bade farewell to Mr. H. W. Kemshall, Mr. G. A. Bannister, who is appointed assistant minister at Denton, Mr. Vaclav Zizka, who returns to Praha, and Mr. J. W. Dyer, student minister at Longsight.

WILLASTON SCHOOL, NANTWICH, held its Speech Day on July 5th and heard an address from Prof. A. J. Grant, of Leeds. An open-air performance of Sheridan's "The Critic" was given by the Junior boys, and a Past and Present Cricket Match, and Swimming Squadron Race was held.

CHURCH ANNIVERSARIES have been held at Birmingham (Small Heath), Blackley, Croft, and Glossop.

SUNDAY SCHOOL ANNIVERSARIES have been held at Cardiff, Coseley, Dewsbury, Liverpool (Mill Street), Macclesfield, Newcastle-on-Tyne, Pendleton, Shrewsbury (High Street), and Wareham.

WOMEN'S LEAGUE.

The annual meeting was held on June 13th, at 2.30 p.m., at Essex Hall.

The Opening Service was conducted by Mrs. Ceiron Jones, of Cardiff.

Mrs. Sydney Martineau, the President, took the Chair. In presenting the Annual Report she referred to the compliment the League had received during the week from one of the men, that the League was one of the most beneficial and vital movements in our time in our group of Churches. This was most encouraging and meant that the League had been successful in stressing the religious side. She mentioned that the League needed strengthening in some districts and her hope that branches would consider this possibility. The Fellowship work was due entirely to the imagination of one woman and it was a sorrow to all that Miss Grace Mitchell from whom a greeting had been received by tele-

gram, had felt that she must resign. It was impossible to let her work pass without recognition, and a Grace Mitchell Fellowship Fund had been started and had already met with a fine response. It was felt that some personal token should be given to Miss Mitchell and a small travelling clock had been purchased and would be sent to her from the meeting with grateful love and appreciation. A letter had been sent to the General Alliance (in America) who had been celebrating their 50th birthday last month and in reply she had received a letter from the Secretary, conveying the greetings and remembrance of their co-workers across the sea.

Miss Armstrong, President of the Ulster District League, in seconding the resolution commended the idea of the closer linking of the Central Committee and the District Leagues and the formation of a reserve fund.

Miss Brooke Herford, the founder of the League, was unanimously elected as President, and in thanking the meeting she proposed the election of Mrs. Martineau as vice-President, which was also carried unanimously with thanks for her two years' service as President.

Miss Gotthard, Fellowship Secretary of the Liverpool District League, proposed a resolution thanking Miss Grace Mitchell for all her work during the last 21 years and assuring her of the grateful and affectionate remembrance of the Fellowship members throughout the world. The present scope of the work was due entirely to Miss Mitchell's great ability as organiser and to her forsight; and on the foundations she had laid the work would continue to expand. Miss Hermann, Fellowship Secretary at Cape Town, in seconding, said that the League owed Miss Mitchell deep affection and gratitude for her devotion and the gift of so much of herself and that those Overseas were glad to think she was still to keep in touch with that side of the work. The resolution was carried unanimously.

The Chairman asked for a message of greeting and sympathy to be sent to Mrs. Drummond, Chairman of the Central Committee, who was unable to attend owing to illness, and also thanked the branches for the work they had done in answering the Questionnaire on the Basis of Church Membership, which replies had been most helpful to the General Assembly.

A welcome was extended to the visitors present, Mrs. Capek, of Czecho-Slovakia, Miss Lowell, of the United States, and Miss Hermann, of Cape Town.

The concluding address was given by Mrs. Peaston, President of the Leeds District League. The parting message that she wished to give to the meeting was that after these days of close fellowship and enthusiasm they should all return to their separate lives with the thought that their work was a trust, that on how their own personalities were developed depended the worth of their service. Each should develop herself and then give of her developed thought, her complete life to the service of society. With love and peace in the heart, our service is richer; as we put religion into our lives and work, so they become more valuable. The predominating thought she wished to leave was of the self truly and fully lived in the thought of the love of God, the need of man, the duty to be true to ourselves, to drink truth and right from many springs and to share round the cup of blessing.

The North Midland Branch met at Newark on June 28th. The service was conducted by Miss Clarke, Headmistress of Winton School, and the Rev. Constance Harris, of Aberdare, gave an address on the League, the Church, and the Home, followed by a discussion and reports on the work of the branches.

The Leeds District Branch held its quarterly meeting at Dewsbury on June 21st, the Bradford, Halifax, Dewsbury, Huddersfield, Hull, Leeds, Lydgate, and Wakefield branches being represented. The service was conducted by the Rev. Margaret Hardy, of Holbeck (Congregationalist), who also spoke at the evening meeting on "The Next Church." The essentials of the Church of the Future were, said she, (a) A frank recognition of the problems of life—the church must declare its Master's mind in all the questions and mysteries of human experience. (b) A willingness to face up to the needs of the people and not shrink from new ideas to meet the call of the times. (c) A spirit of friendly sympathy among its members, with encouragement for the demands of youth for recognition. (d) Prayer, which was a necessity to Jesus, and much more so to the Church. The difference between a dead Church and a live one was the difference between the prayerlessness and the prayerfulness of its people. Numerous examples were quoted from the work of Miss Hardy's church in a purely industrial district of Leeds.

We regret to announce the death on Saturday, July 19th, after an operation for appendicitis of Colonel J. W. Pollitt, V.D., J.P., Mayor of Ashton-under-Lyne. Colonel Pollitt became Mayor for the second time last February, on the death of his predecessor, and Ashton thus loses two Mayors by death in one year. Colonel Pollitt was a lifelong supporter of the Old Chapel, Dukinfield, and was the Treasurer of its Sunday School for many years. He took a prominent part in founding the Church at Ashton-under-Lyne, and although a most modest and unassuming pesonality, he was energetic in many Social Services, among which the Ashton Education Committee, of which he was Chairman, claimed much of his enthusiasm. His loss will be keenly felt both by the municipality and our denomination.

DIARY OF FUTURE EVENTS.

Items are published in this column at a charge of 2/- per event, payable in advance for any number of insertions up to six. Secretaries of all church and school organisations are urged to send their dates to the EDITOR as early as possible.

SATURDAY, OCTOBER 4th, 1930.—Manchester District Women's League Rally, Houldsworth Hall, Manchester, afternoon.

THURSDAY, OCTOBER 16th, 1930.—Liverpool District Missionary Association Annual Autumnal Service, Ullet Road Church, Liverpool, 8 p.m.

THURSDAY AND SATURDAY, OCTOBER 16th and 18th, 1930, 3 p.m.—Blackley, Manchester, Fancy Fayre.

SATURDAY, OCTOBER 18th, 1930.—Longsight Free Christian Church, Manchester, Sale of Work.

SATURDAY, NOVEMBER 15th, 1930.—Longsight Free Christian Church, Manchester, Sale of Work.

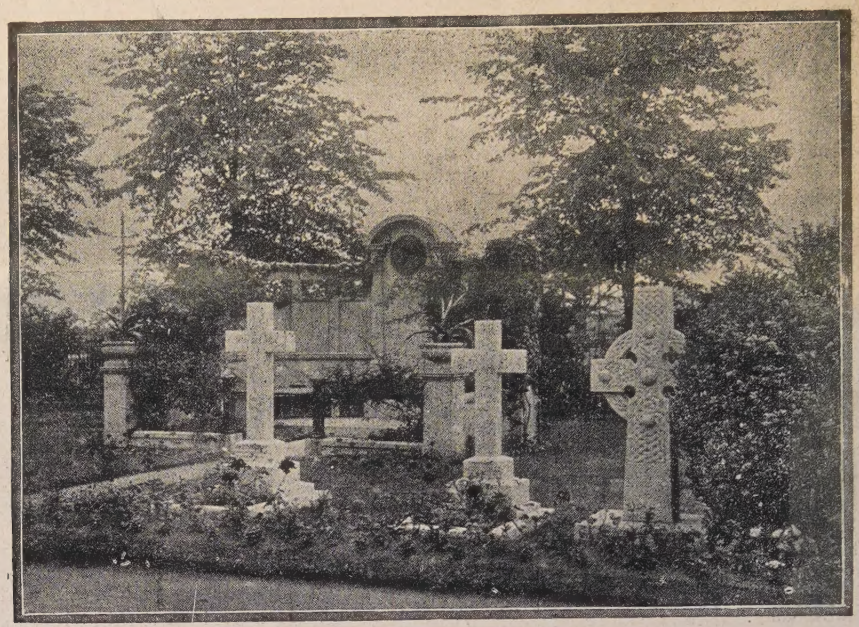
SATURDAY, DECEMBER 6th, 1930.—Pendleton Unitarian Free Church, Sale of Work.

Answer to riddle verse on page 124.
"Night-scented stock."

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Monuments in the well-kept grounds.

CREMATION.

CREMATION only effects more completely in a short hour what Nature does in many years.

RESURRECTION is not affected—for it is of the Spirit.

ELEVATES our ideas about death.

MERELY reduces the period of dissolution of our earthly tenement.

ADVOCATES of Cremation should take every opportunity of making its advantages clear to all who appear in doubt.

TENS of thousands of successful cremations testify to its practicability and increasing use.

IMPRESSIONS of the Crematorium services compare very favourably in dignity with the Churchyard interments."—H. G. Wells.

ON every point Cremation will be found superior to earth burial.

NATIONAL total of Cremations shows steady increase in numbers.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

"The Unitarian Monthly" printed for the Proprietors by the "Herald" Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.